

Iacobus. D. G. Rex.
Ang: Sco: Fran: et Hib:



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A MEDITATION vppon the xxv. xxvi. xxvii. xxviii. and xxix. verſes of the xv. Chapter of the firſt Booke of the Chronicles of the Kings.

VVritten by the moſt Chriſtian King, and ſincere Profeſſor of the Truth, IAMES, by the grace of God, King of England, Scotland, France and Ireland, defender of the Faith.

PSALM. 84. VERS. 10. 11. 12.

One day in thy Courts, is better then a thouſand other where. I had rather bee a doore keeper in the houſe of my God, then to dwell in the tabernacles of wickedneſſe.

For the Lord God is the ſunne and ſhield vnto vs: the Lord will giue grace and glory, and no good thing will bee withhold from them that walke vprightly.

O Lord of hoſts, bleſſed is the man that truſteth in thee.

Imprinted at Edinburgh by Henry Charteris, and now reprinted at London, for Felix Norton. 1603.



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MEDITATION
upon the xxv. xxvi. xxvii.

¶ To the Christian *Reader.*

THe Sonne of God by *Esay* the Prophet informes the Christian Church, that God shall raise vp Kings to be nursing Fathers vnto her. And by the mouth and penne of a King, euen *Salomon* his figure, assures the same Church that the Kings, which dwell about the Ocean, and the Monarches of the Isles shall bring presents vnto him, to testifie their vnfeined vnion with the Saints in their head Iesus Christ. The proofe whereof, praised be the goodnesse of our God, wee haue, Christian reader, aboue all nations in our most gracious King, not onely carefull in his calling to be a nursing Father to the flocke conquished by the bloud of Christ, and committed to his Lieutenant in his owne bounds: but also most earnestly and zealously bent in the eyes of the whole world to offer with himself to the King of Kings, & Lord of lords his gift & present, as a witnesse of his vpright meaning in the cause of Christ, and one fold coniunction

Esay 49. 23.

Psal. 72. 10.

Apoc. 18. 16.

in him with the whole reformed christian churches in the earth: and that now twise: Once in foreshewing, according to the line of the writtē word, the iust wrack that was to fall vppon the prowde persecuters of the Church in the height of their pride, as is expounded in his Maiesties former Meditation vpon the 20. of the Reuelation: and now againe in another Meditation vpon the 15. of the first booke of the Chronicles, expressing the duetie of the true Church toward God for their deliuerance, and the maner of thanksgiuing that ought to be giuen to God therfore, which worke so soone as it came to my hands, I did diligence to communicate it to thee, to be ioyned with the former. Receiue thou therefore the same thankefully, and praise God for both, and call to God for a gracious and long raigne to his Highnes in his true feare and obedience, and that this rare example in his Maiestie may prouoke other Kings to yeeld to the truth, and offer their gifts to the building of the house of the King of Kings: that with our King, the glory and honour of earthly Kings, they may enter in that new Ierusalem, as Citizens thereof. So farewell.

Apoc. 21. 24.

M. Patrik Galloway,
Minister of Perthe.

Epigramma, quo videri *possit inuictissimum Scotorũ* Regem multo maxime Christianum *Dauidica stirpe esse* oriundum.

Per M. I. *Malcolmum.*

Dauidica te stirpe satum (Rex sancte) putarim,
Si sceptro & scripto hanc, & pietate refers.
Sed quod sis vates potius, quam *Dauidis* alti
Numinis est certe spiritus iste tuus.
Ergo Dei tibi mens, Regi stirps Regia, sanctum
Auxius hoc per te *Dauidu* exit opus.
Auxior hinc tua laus, opus hoc, quo *Dauide* maius
Amplius hic pia mens, quod meditetur, habet.
Dauidem vt ornauit Dominus, sic pneumate sancto
Te beat, hinc famæ gloria prima tuæ.
Mirifice multis Regem hunc vt dotibus auxit,
Sic tibi magnifice plurima dona dedit.
Dauid vt ardebat veræ pietatis amore,
Sic Domini studio est lausque decusque tibi,
Arte laborato *Dauid* quod tradidit albo,
Regis id exculta protulit arte stilus.
Vt vates *Dauid*, tibi fas prædicere (mirum)
Agmina in interitum corruitura grauem.

EPIGRAMMA.

Vt *Dauid* Domini deuictis hostibus arcam
Ante salit procerum concomitante choro,
Hoc (Rex sancte) facis, sancto dum pectore laudes
Et calamo celebras, amplius ergo facis,
Et nos inuitas præco pietatis, vt omnes
Miremur læto pectore facta Dei.
Moribus ergo pijs, scripto, sceptroque creatum,
Te stirpe illustri Dauidis esse probas.
Fas mihi sit Regis diuinum in pectore numen
Mirari, tantum miror ego ingenium.
O nos fœlices nostro sub *Dauide* Scotos,
Imbuto veri cognitione Dei.
Ergo Deo laudes semper cane, Scotia Regem,
Tantum etenim, & talem patria nulla dabit.
Viue diu, (pie Rex) actis fœliciter annis,
Det Deus optatis, prosperiora tuis.

M. I. M.

A Meditation vppon the xxv. xxvi. xxvii. xxviii. and xxix. verſes *of the xv. Chapter of the Firſt Booke of* the Chronicles of the Kings. Written by *the moſt Chriſtian King, and ſincere Profeſſor of the truth,* IAMES *by the* grace of God, King of England, Scotland, France and Ireland, *defender of the Faith.*

I. CHRON. CHAP. 15. VERSE, 25. 26. 27. 28. *and* 29.

THE TEXT.

25 SO Dauid *and the Elders of Iſrael and the Captaines of thouſandes went to bring vp the Arke of the couenant of the Lord, from the houſe of Obed Edom with ioy.*

26 *And becauſe that* GOD *helped the Leuites that bare the Arke of the couenant of the Lord, they offered Seauen Bullockes and ſeauen Rammes.*

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the singers, and Chenaniah that had the chiefe charge of the singers: and vpon Dauid was a linnen Ephod.

28 Thus all Israel brought vppe the Arke of the Lords couenant with shouting and sound of Cornet, and with Trumpets, and with Cymbales, making a sound with viols and with harps.

29 And when the Arke of the couenant of the Lorde came into the Cittie of Dauid, Michal the Daughter of Saul looked out at a window, and saw King Dauid dancing and playing, and shee despised him in her heart.

A Medi-

A Meditation on the xv.

Chap. of the 1. Booke of Chron.

AS of late, when greateſt appearance of peril was by ſome foraine and godleſſe fleete, I tooke occaſion, by a Text ſelected for the purpoſe, to exhort you to remaine conſtant, reſting aſſured of a happie deliuerance: So now by the great mercies of God, my ſpeeches hauing taken an euident effect, I could do no leſſe of my carefull duty than out of this place cited, teach you what reſteth on your part to be done. Not of anie opinion I haue of my abilitie to inſtruction, but that theſe Meditations of mine, may after my death remaine to the poſteritie as a certaine teſtimonie of my vpright and ſimple meaning in this ſo great and weighty a cauſe. Now I come to the matter, *Dauid* that godly king hath no

ſoo-

ſooner obtained victory ouer Gods and his enemies the Philiſtines, but his firſt action which followes, is with concurrence of his whole eſtates to tranſlate the Arke of the Lordes couenant to his houſe in great triumph and gladneſſe, accompanied with the ſound of muſicall Inſtruments. And being ſo brought to the Kings houſe, he himſelfe dances and reioyces before it: which thing *Michal* the daughter of *Saul*, and his wife perceiuing, ſhe contemned and laughed at her husband in her minde. This is the ſumme.

The Method.

FOR better vnderſtanding wherof, their heades are to be opened vp in order, & applied. And firſt what cauſes moued *Dauid* to do this work. Secondly, what perſons concurred with

with *Dauid* in dooing of this worke. Thirdly, what was the action it selfe, and forme of doing vsed in the same. Fourthly, the person of *Michal*. And fiftly, her action.

The first Part.

AS to the first Part. The causes moouing *Dauid*, passing all others, I note two: An internall, the other externall: the internall was a feruent and zealous mind in *Dauid*, fully disposed to extoll the glorie of God that had called him to be king as he saith himselfe. The zeale of thy house it eates me vp. *Psal.*69.9. But more largely expressed in the 132. *Psalme*, composed at the same time while this worke was a doing. The externall was a notable victorie newly obtained by the power of God ouer and against the Philistines, olde and pernitious enemies to the people of

Zeale in Dauid and experience of Gods kindnes towards him, moued Dauid to honour God.

of God, expreſſed in the laſt part of the 14. Chapter, preceeding. By this victorie or cauſe externall, the internall cauſes and zeale in *Dauid* is ſo doubly inflamed, that all thinges ſet aſide, in this worke alonely he will be occupied. Theſe are the two weighty cauſes moouing him. Whereof we may learne, firſt that the chiefe virtue which ſhould be in a chriſtian Prince, and which the ſpirite of God alwayes chiefly praiſes in him, is a feruencie and conſtant zeale to prouoke the glorie of God, that hath honoured him. Next that, where this zeale vnfained is, God leaues neuer that perſon without continuall powring of his bleſſings on him, thereby to ſtirre vp into him a double meaſure of zeale and thankefulneſſe towardes GOD. Thirdly, that the Church of God neuer wanted enemies and notable victories ouer them, to aſſure them at al times of the conſtant kindeneſſe of God towards them; euen when as by the

The church euer troubled by men, hath a ioyfull end.

the croſſe as a bitter medicine, he cureth their infirmities, ſaueth them from groſſe ſins, and exerciſeth their fayth: For wee finde plainly in the ſcriptures that no ſooner god himſelf choſed Iſrael to be his people, but as ſoone, and euer thereafter as long as they remained his, the Diuell ſo enuied their poſteritie, as hee hounded out his inſtruments the nations at all times to trouble and war againſt them, yet to the comfort of his Church afflicted, and wracke of the afflicters in the end. This firſt was practiſed by *Pharao* in Egypt: and after their deliuerance then by the Ammonits, and ſince by the Philiſtines continuallye therafter vntill the riſing of the Monarchs, who every one exerciſed them ſelues in the ſame labour. But to note here the rage of all prophane Princes aud Nations which exerciſed their crueltie vpon the Church of GOD, were ſuperfluos and tedious in reſpect of that which I ſet down in my

former meditation. Wherefore I only goe forward then in this. As this was the continuall behauiour of the Nations towardes Israel. So it was most especially in the time of *Dauid*, & among the rest at this time heere cited, at what time hauing newly inuaded Israel, and being driuen backe, they woulde yet assemble againe in great multitudes to warre against the people of God. And not content to defend their owne country as the Israelites did, would needes come out of the same to pursue them, and so spread themselues in the valley. But *Dauid* by GODS direction, brings foorth the people against them, who fetches, and according to Gods promises ouercomes them, onely by the hand of God, and not by their power, as the place it selfe most plainely reportes. So the church of God may be troubled, but in trouble it cannot perish: and the end of their trouble is the very wracke and destruction of Gods enemies.

The

The second part.

NOw followes secondly the persons, who did concur with *Dauid* in this action. The spirite noteth three ranckes of them. In the first are the Elders of Israel: In the next are the captaines ouer thousands: In the third are the Priests & Leuites: of whome summarily I will speake. These Elders were rewarded vnder *Dauid* in the Kingdome, and as his hands in all partes of the country ministring iustice and iudgement to the Kings subiects. Their Elders were of two sorts, maiestrates in walled towns, who in the ports of the cities executed iudgement, and chiefe in Tribes, and Fathers of families, who in the country did iudge and minister iudgement as the Scripture reportes. They were not vnlike to two of the estates of

Three ranckes of persons concurres with Dauid in this worke.

of our kingdome, the Baron and the Burgesse. The Captaines ouer thousandes were godly and valiant men, who vnder the King did rule in time of warre: had the custodie of the Kinges person: and fought his battailes. These were necessary officers for *Dauid*, who was appointed by God in his time (as wee are taught of Gods owne speaking by *Nathan* to *Dauid*) to fight Gods battailes, to subdue the enemies of his Church, and to procure by that doing a peaceable kingdom for *Salomon* his sonne, who should in peace, as a figure of Christ the prince of peace, build the Lords Temple. These are spoken of here to teach vs; First, that their calling is lawfull: Next, in their calling they should be earnest to honour GOD: And thirdly, that their Captaines chiefely were lawfully called, and lawfully walked therein, as we haue plaine declaration out of *Dauids* owne mouth, expressed well in the whole

whole 101. Pſalme, ſeeing none were admitted in his ſeruice or houſhold, but ſuch as vnfainedly feared God, and without all queſtion godly and zealous *Dauid* would neuer haue committed the guarde of his perſon, nor the fighting of Gods battailes to the enemies of God or men of warre, of whoſe godlines and vertue, hee neuer had proofe: See then their names and praiſe, 1. *Chron.* 11. 26. The third rank of Prieſts and Leuites are ſet down in the ſame chapter, verſ. 4.5.6.7.8.9.10. 11. So men of all eſtates were preſent in this godly worke. This is to be marked wel of Princes, and of al thoſe of anie high calling or degree that hath to do in Gods cauſe: *Dauid* doth nothing in matters appertaining to God without the preſence and eſpeciall concurrence of Gods miniſters appoynted to be ſpirituall rulers in his Church: and in the firſt meant to conuay the ſame Arke to Ieruſalem, finding their abſence and want

of their counſell hurtfull: now in this chapter, verſ. 12.13. he ſaith to them, *Yee are the chiefe Fathers of the Leuites, ſanctifie your ſelues & your brethren, and bring vp the Arke of the Lord God of* Iſrael *vnto the place that I haue prepared for it. For becauſe yee were not there at the firſt, the Lord our God made a breach among vs: for we ſought him not in due order.* And thus farre for the ſecond part concerning perſons. Wherein we may learne firſt that a godly King finds, as his hart wiſheth, godly eſtates concurring with him. Next a godly King of his godly foreſight in chooſing good vnder-rulers, reapeth this profit and pleaſure, that as hee goeth before, ſo his with zealous hearts doe follow.

The third part.

THe ſum of this ioyful conuoy may be digeſted in three actions, which are theſe: The tranſporting of the ark: the

The harmony of musical instruments: And *Dauids* dauncing and reioycing before it. Hee built a Tabernacle for the Arke in mount *Sion*, and transported it therevnto, to signifie his thankfulnesse for the many victories God had put in his hands: and this transporting was the occasion of all this solemnitie and reioycing that followed thereupon. As for the Arke it selfe, we know it was built by *Moses* at the commaund of God in the wildernes of *Sinai*. This Arke was made of *Schittim* wood, which admits no corruption. It was of most comely shape and forme, two cubits & a halfe in length, a cubit & a halfe in height, and a cubit and a halfe in bredth, ouerlaide within and without with pure beaten golde, and was not onely a figure of Iesus Christ, our perfect Sauiour, in whom all the promises of God are yea and Amen, 2. *Cor.* 1. 20. and in whom as a sure Arke all abundance of Gods blessings are placed,

The signification of the Arke of the couenant.

that out of his fulneſſe we may all receiue grace vpon grace, *Ioh.* 1. 16. Seeing he is made vnto vs of God, wiſedome, righteouſnes, ſanctification & redemption. 1. *Cor.* 1. 30. But alſo a ſure pledge of Gods continuall preſence in Chriſt with his people, to bleſſe them with al maner of bleſſings. And to ſignifie this purpoſe more particularly: within the Arke was placed the tables of the couenant, and law written by God, (for which cauſe alſo it was called the Arke of the couenant) *Rom.* 10. 4. to teach them in Chriſt promiſed the perfection of the whole law to be found for all that beleeue in him. Aboue the Arke was a couer or lid, called the mercy-ſeate, & aboue the lid the figures of two Cherubins, couering with their wings the mercie ſeate, betwixt the which two the liuing god did louingly ſpeak to the inſtruction and comfort of his people, to aſſure them, that all Gods mercifull dealings with man, (eyther

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in communicating his knowledge to them: either in sending his Angells ministring spirits for their comfort,) had the ground and foundation in Christ Iesus eternally. This Arke then being a sure Sacrament of Gods fauour towards them, and a couenant of Iesus Christ, wherein corporally Gods mercifull promises did insue. Heb. 1. 14. Ioh. 14. 11.

Followes the third part, the forme of doing vsed therein by these persons. Generally the action was to bring vp the Arke of the couenant of the Lord from the house of *Obed Edom* with ioy & to be placed in the tabernacle built for it by the king in mount *Sion*. The forme of doing vsed by euery person is, the Priests offer Bullocks and Rams becaus that God blessed the worke. The King cladde in a linnen garment, dances & playes before the Arke. *Chenaniah* the chiefe of the singers with his fellowes praises God with Psalms, and all the estates in Israel, brings the Arke of the couenant with show-

ting ſound of cornet, trumpet, cymbals, violes, and harpes, and places it in the Citty of *Dauid*. Briefly then *Dauid* vpon his victories will tranſport to his houſe the ſame, to teſtifie hereby his care to receiue Gods fauour towards him and his people : Not thinking it inough to haue once or twice proofe thereof: but alſo to procure a continuance by the continuance of his holy Arke: eſteeming this the worthieſt trophe or triumph he could make or erect for his notable victories. A triumph indeed far ſurpaſſing the Egyptians Pyramides, the Grecian trophes, or yet the Roman triumphal chariots. As to the harmony & muſicall inſtruments that accompanied this holy Arke, I truſt no man is ignorant of the cuſtome that was among the Iewes in prayſing God with all kinde of inſtruments, as *Dauids* pſalms innumerable times beares witnes. But in caſe ſome would demand wherefore the church of God ſhould more extraordinarily

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reioyce at one time, then at another, ſeeing we are aſſured that al Gods actions towards vs are for our weale, either ſpiritually or corporally, ſuppoſe we cannot at euery time comprehend it? I anſwer that although I muſt confeſſe that ſentence to bee moſt orthodox, yet muſt I alſo confes that whenſoeuer it ſhall pleaſe God to manifeſt by outward ſignes to the worlde, as at one time more then another, the great loue to his Church, by ſome notable worke for their deliuerance; wee are then of dutie bound in the higheſt degree to praiſe God as well for the conſeruing of the worke once amongſt vs, as for ſtopping of the mouthes and daſhing of the prowde wicked without vs, to make the glory of his name as far as in vs lieth, to reſound: the manifold examples of the Saints of God through the whole ſcriptures proues this more then euidently, beſides the examples of the prayers of ſundry of the godly, who for the glory of his

name more then for their particular weale he praied him to giue publike testimonie of his life towardes them. So did *Moses*, *Iosua*, *Dauid*, *Elias*, *Elizeus*, and innumerable others of the Prophets and seruants of God. As to the dauncing of *Dauid*: dancing, plaiing and such like actions we know are of themselues indifferent, and good or euill according to their vse, and intention of the vser. And therefore being vsed at this time with a comely zeale for the setting forth of gods glory, are not only to be borne with and executed, but euen most highly to be praised & commended, although that *Michal* dispraised the same. Moreouer it is to be marked, that *Dauid* in this doing, did nothing without the speciall motion of the spirit of God, as an extraordinarie worke, which so fully possessed his soule at this present, that forgetfull as it were of the actions of his body, he gaue his whole person ouer to be gouerned as it pleased him,

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alwayes seeking in all, the honor and glory of his God, without respect to himselfe. And thus farre for the third part. Wherof we haue to note first in the Arke: The ground of all true and ancient religion, and the body of the whole seruice of God, that brings saluation to be situat in Iesus Christ only as is plainly set down, Act. 4. 12. *Ioh.* 14 6. 1. *Cor.* 2. 11. 1. *Ioh.* 1. 7. Next that they which wil be saued by this Arke must beare this Arke in their hart by faith, in their mouth by open confession. *Rom.* 1. & in their actions confirming their whole doeing in their calling to his will. *Mat.* 7. 21. 22. 23. Thirdly, that they who are sincerely ioyned with Christ reioyce in the bearing of Christ, & counts it their highest ioy to be occupied continual in his bearing.

Christ is the ground of all true Religion.

The fourth part.

As to the person of *Michal*, she was *Saules* daughter, and *Dauids* wife, a woman apparantly euill brought vp by

Michals hypocrisie.

by a moſt wicked father : which the ſpirit of God will ſignifie by calling her *Saules* daughter, as ſhe was in hypocriſie his daughter indeede aſwell as by nature: yet ſhe was ioyned with the body of the Church viſible, which is ſignified by the ſtile giuen hir, when ſhee was called *Dauids* wife. And ſo ſhee was outwardly a perſon ioyned by marriage in ſocietie with the Church, yet in effect a lurking hypocrite within the bowells of the ſame. Such kinde of folkes, (hypocrites I meane) are a *malum neceſſarium* inſeperable and continually ioyned with the true Church neuer to be ſifted while the maiſter of the harueſt comes with the fan in his hand.

The fift Part.

Michals doings,

HER dooings are : Being quiet in her lodging, all the time of her Husbandes great and publike reioycing with the people not comming out, for not being able

as appeareth to counterfeit finely against a diſſimulate ioyfull countenance. And therefore looking out at a window, ſhe ſpies her husband dancing before the Arke, incontinent interprets ſhe this indifferent action *in malam partem*, as not being touched with a true feeling of the cauſe of his ioy, and ſo diſpiſes ſhee his dooing in her minde, as onely proceeding of a laſciuious wantonneſſe. A maruelous caſe: She that before of naturall loue to her husband did preſerue him although to her owne great perill from the hands of hir owne father *Saul*, cannot now abide to ſee him vſe aright that indifferent action, which ſhee her ſelfe (I doubt not) did oft through licentiouſneſſe abuſe. By this wee may note the nature of the hypocrites, and inferiour enemies of the Church, who although in their particulars not concerning religion there will bee none in ſhew more friendly to the Godly then they: yet how ſoone mat-

matters of religion, or concerning the honor of God comes in hand, O then are they no longer able to content or bridle their passions, euen as here *Michal* defended her husband, euen in the particulars betwixt him & hir own father, but his dancing before the Arke to the honor of God, could shee no wise abide. Now thus far being said for the Method opening of the text.

The application of all.

The application of the purpose to vs.

IT rests onely to examine how pertinently this place doth appertain to vs & our present estate. And first as to the persons, the people of God & the nations their enemies, togither with their pridefull pursuite of *Dauid* and gods most notable deliuerance. Is ther not now a sincere profession of the truth amongst vs in this Ile oppugned by the nations about, haters of the holy word. And do we not also as Israel, professe one onely God, ruled by his pure word only; on thother part, are thoy not as Philistins adorers of legi-

ons

ons of Gods, and ruled by the fooliſh traditions of men? Haue they not as the Philiſtins bin continually the purſuers, & we as Iſrael the defenders of our natiue ſoile & country: next, haue they not now at the laſt, euen like the Philiſtines, come out of their owne ſoils to purſue vs & ſpread themſelues to that effect vpon the great valley of our Seas, preſumptuouſly threatning the deſtruction and wracke of vs? But thirdly, had not our victorie bin farre more notable than that of *Iſrael*, & had not the one bin as wel wroght by the hand of God as the other? For as God by blowing in the tops of the trees with his mighty winds put the Philiſtins to flight, hath he not euen in like manner by brangling with his mighty windes their Timber-caſtles ſcattered and ſhaken them aſunder, to the wracke of a great part, and confuſion of the whole? Now, that we may reſemble Iſrael as well as the reſt of this action, what triumph reſtes vs to

make

make for the crowning of this bleſſed comedy, euen to bring amongſt vs the Arke with all reioycing? What is the Arke of Chriſtians vnder grace, but the Lord Ieſus Chriſt whom with ioy we bring amongſt vs, when as receyuing with ſinceritie and gladneſſe the new teſtament in the bloud of Chriſt our Sauiour, in our hearts we beleeue his promiſes, & in word and deed we beare witnes therto before the whole world, & walke ſo in the light, as it becomes the ſons of the ſame? this is the worthieſt triumph of our victorie that we can make. And although there wil doubtleſſe be many *Michals* amongſt vs, let vs reioyce and praiſe GOD for the diſcouerie of them, aſſuring our ſelues they were neuer of vs, accounting all them to be againſt vs, that eyther reioyces at the proſperity of our enimies, or reioyces not with vs at our miraculous deliuerance. For all they that gather not with vs, they ſcatter. And let vs alſo diligently and warily

warily try out theſe crafty *Michals*: for it is in that reſpect that Chriſt recommends vnto vs the wiſedome of Serpents, not therby to deceiue & betray others, (no, God forbid,) but to arme vs againſt the deceit and treaſon of hypocrites that go about to trap vs. And leaſt that their great benefites which God hath beſtowed vpon vs do turne our vnthankfulnes into a greater curſe in ſeruing for teſtimonies at the later day againſt vs, to the procuring of our double ſtripes: let vs now to conclude bring in the Arke among vs in two reſpects before mentioned: ſeeing wee haue already receiued the goſpel, firſt, by conſtant remaining at the puritie of the truth, which is our moſt certain couenant of ſaluation in the onely merits of our Sauiour. And next let vs ſo reforme our defiled liues, as becomes regenerate Chriſtians, to the great glory of our God, the vtter defacing of our aduerſaries the wicked, and our vnſpeakable comfort, both now and alſo for euer. AMEN.

His Maieſties owne Sonnet.

The nations bãded againſt the Lord of might
Prepar'd a force, and ſet them to the way:
Mars dreſt himſelfe in ſike and awful plight,
The like wherof was neuer ſeene they ſay.
They forward came in monſtrous aray,
Both ſea and land beſet vs euery where.
Bragges threatned vs a ruinous decay
What came of that? the iſſue did declare.
The winds began to toſſe them heere and there,
The Seas begun in foming waues to ſwell:
The number that eſcap't, it fell them faire,
The reſt were ſwallowed vp in gulfes of hell:
But how were al theſe things miraculous done
God looks at them out of his heauenly throne.

Idem Latine.

INSANO tumidæ gentes coiere tumultu,
Auſæ, inſigne nefas, bello vltro ciere tonantem,
Mars ſeſe accinxit, metuenda tot agmina nunquam,
Viſa ferunt, properare truces miro ordine turma,
Noſque mari & terra ſæuo clauſere duello,
Exitium diraque minantes ſtrage ruinam,
Irrita ſed triſti lugent conamina fine,
Nam laceras iecit ventus ludibria puppes,
Et merſit rapidis turgeſcens montibus æquor.
Fœlix communi qui euaſit clade ſuperſtes,
Dum reliquos miſero, deglutit abyſſus hiatu,
Qui vis tanta cadit? quis totque ſtupenda peregit,
Vanos Ioua *ſacro conatus riſit olympo.*

Per Metellanum Cancellarium.

HH 122/7

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